

*The People's Duty*  
*When the Host is gone forth against the Enemy:*

A  
**S E R M O N**  
 O N

**DEUTERONOMY xxiii. 9.**

P R E A C H ' D

On *Sunday, June 11, 1758,*

I N T H E

Parish-Churches of *West-Ham, Essex,* and  
*St. Olave's, Hart-Street, London.*

B Y T H E

Rev. *WILLIAM DODD,*  
 Lecturer of those Parishes.

And now published at the Request of many who heard it.

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*" Injustice and Neglect of God are ever to be avoided  
 as most pernicious : but especially in a Time of War ;  
 and when Men are upon the Point of giving Battle."*

AGATHIAS.

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L O N D O N :

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BY THE

ADJUTANT GENERAL

TO  
MY WORTHY FRIENDS  
AND  
GENEROUS BENEFACTORS,  
THE  
INHABITANTS  
OF THE  
Parishes of *West-Ham, Essex,*

AND  
*St. Olave's, Hart-Street, London,*  
THIS  
SERMON,

Compos'd and Preach'd for their Use,  
AND NOW PRINTED  
For their further Service, and for the  
Public Good,  
IS INSCRIB'D AND COMMENDED

BY  
*Their most Affectionate Friend, and*  
*Constant Well-Wisher (in Christ,)*

W. DODD,



## ADVERTISEMENT.

**T**HIS Sermon was compos'd, without any the least View to the Public, solely for the Use of those Congregations, to which my Services belong. Many who heard it, expressing a Desire to read it, and persuading me that it might, under God, be of some public Use, I have consented to their Requests: and heartily pray God, it may be as favourably received from the Press as from the Pulpit; I shall then not doubt of some Advantage arising to my Brethren, even from this rude and imperfect Essay.

Plastow, June 13, 1758.



## DEUT. xxiii. 9.

*When the Host goeth forth against thine  
Enemies, then keep thee from every  
wicked Thing.*

**T**HE history of the *Israelites* fully informs us of a truth, which is at once the most important, and the most pleasing : Namely, that all human affairs are under the sovereign rule and guidance of a just and holy God : And that success and victory ever crowns those, who trust in him, and *keep themselves from every wicked thing*. — Read the annals of that nation, and you will immediately remark, that *sin*, not worldly *power*, was always the cause of their misery and downfall : That *holiness*, not the *arm of flesh*, ever secur'd to them prosperity and honour. — This is a point much  
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to be observed by us: For who would not wish to rest happy and secure under the favour and protection of an almighty Ruler,—the Lord of life and death? Who would not wish to have all his affairs under the governance and direction of a providence, whose eye nothing can escape, whose wisdom nothing can elude? Men are too apt to forget this great truth, too apt to forego this strong bulwark of hope: And trusting in themselves and their own might, attribute events solely to natural causes, and remove, in their reasonings and doings, a super-intending, all-directing *Providence* from the world.

*Individuals*, by different methods, are frequently shaken from this false confidence, and shewn the vanity of their ill-plac'd dependence:—*Nations* can be influenced by nothing but *national* evils: Amongst which one of the most dreadful, and the undoubted scourge of sin, is *War*: The issues of which are ever uncertain, neither determined by numbers, by prowess, or council, but only known to and in the hands of him, in *whom it is better to trust than to put any confidence in Princes*.

To secure his favour therefore should, with all nations in a state of war, be the first and principal step: Otherwise little hope can there be of victory to their arms, little prospect of a blessing on their councils. This was what God required peculiarly of his people

people the *Jews* : When they went forth to battle against their enemies, and *when thou seest*, said the Lord, *horses and chariots, and a people more than thou, be not afraid of them, for the Lord thy God is with thee, which brought thee up out of the land of Ægypt. And it shall be, when ye are come nigh to the battle, that the priest shall approach unto the people, and shall say unto them, Hear, O Israel, you approach this day unto battle, against your enemies, let not your hearts faint, fear not, and do not tremble, neither be ye terrified, because of them. For the Lord your God is He, that goeth with you, to fight for you, against your enemies, and to save you.* DEUT. i. 1, 2, 3.— And while they went forth, in this confidence, and hop'd in the Lord their God, success ever attended them ; when by sin and disobedience they forfeited this confidence, and relied on their own arm, they were ever unsuccessful. This merits our most serious notice : for it is still the same God that sitteth in heaven, it is the same Almighty *Jehovah*, that ruleth over all ; *sin* is now equally odious in his sight, purity and virtue no less pleasing.

Now as we of this nation are engaged in a war, (we trust) equitable and lawful, in defence of our natural rights, liberties, and religion ; and as numbers of our countrymen are, at this time particularly, hazarding their lives in our defence, it behoves us faithfully  
to



to do our parts, and to join all we may, all we can, for the procurement of our Almighty Father's protection ; for a blessing on our arms, and success to our endeavours. — This as faithful subjects, and as true lovers of our country, is immediately demanded from us. And to this end I would propose to your serious reflection the advice of God to his people the *Jews*, and in them to all mankind : that admonish'd thereby, we may unite in the great work, and by our zealous endeavours strive to obtain the favour of the Lord of Heaven.

*When the Host goeth forth against thine enemies, then, in a particular and peculiar manner, THEN keep Thee from every wicked thing.*

It is a duty of constant and universal obligation, if we would have God for our God, to keep ourselves from *every wicked thing*. But there are some *seasons* and *circumstances* which require us to be more exactly cautious, and more scrupulously exact : as there are many *things*, which, tho' indifferent in themselves, become, at certain times, highly criminal. In times of public calamity, famine, pestilence or war, those diversions and pleasures, otherwise perhaps allowable, are as unreasonable and as unfit, as they would be universally esteem'd in a family, where mortal distempers raged, or the head of it was about to die

There

There is a saying in an old *Greek* author, quoted by the learned *Grotius* \*, not unlike this of *Moses* : “ Injustice and neglect of God’s service, are ever to be avoided, as most pernicious : but especially in a time of war, and when men are upon the point of giving battle.” — And that sure for a very evident reason : for when there is the greatest need of the divine help, nay when nothing can be done without it, how can they reasonably hope for it, how can they courageously rush into the battle, in dependance upon it, whose whole life and manners are a bold defiance of that God from whom alone the help cometh ?

And therefore we may understand this exhortation as addrest, not only to those who stay at home, but also to those who are about to engage : *When the Host goeth forth against the enemy, then, do thou who art a part of it, keep thyself from every wicked thing.* Sin takes off the edge of valour : Guilt makes men cowards : a reasonable and well-grounded dependance upon God is, and can be the only source of true courage †. Of so great im-  
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portance

\* In the conclusion of his *Prolegomena* to his book *de jure Belli ac Pacis*. *Agathias* is the author.

† It is with great pleasure, that I can here refer to a piece, called — “ the duty of a soldier, in two letters, to a young officer in high command.” Where amongst other very excellent things I was pleas’d to read, “ True  
courage

portance it is, that religion be found and inculcated in the camp. — But as this does not so immediately concern us, I shall confine myself to the exhortation as addrest, in the second place, to those who are left at home, when the host goeth forth to the battle. — “ They that tarry at home, the body of the people, and every particular person, must at that time especially keep themselves from every wicked thing : lest by sin they provoke God to withdraw his presence from the host, and give victory to the enemy for the correcting of his people. For times of war should be times of reformation ; else how can we expect God should hear and answer our prayers for success ? ” \* For we may all use the Psalmist’s reasoning, *If I regard iniquity in my heart, the Lord will not hear me.*

That we may be the better enabled to discharge our duty, I will endeavour 1st, to shew, how far the injunction in the text, — of keeping ourselves from every wicked thing, — may reasonably be suppos’d to extend, and how far to affect each one of us.

2dly,

courage springs from a contempt of death, or an opinion, that one shall not die. Contempt of death arises from a confidence in God’s mercy, or a consideration of honour, or both. Confidence in God’s mercy will naturally grow as the fruit and effect of a good and virtuous life : and *those men will be afraid of nothing, who are, and who believe themselves to be under the sacred protection of Almighty God*” — See the Letters.

\* See Henry in Loc.



2dly, I will briefly touch upon some of the motives we lie under, so to do, in our present circumstances.

And 1st, for the extent of the injunction,—  
*then keep thee from every wicked thing.*

We may lay these down as undeniable axioms: that all events are in the hands of the God and Father of our Lord Jesus Christ: — That all success depends upon, and comes from him. That sin and disobedience are ever hateful in his sight. That obedience and goodness are at all times the same, and at all times acceptable to him. And that his *faithfulness* and *truth* are pledged to hear the prayers, and bless the just endeavours of those who sincerely serve him, and labour to please him.

As this is the case, by *keeping from every wicked thing*, we can certainly understand nothing less, than abstaining from every known sin, and withdrawing from every wilful disobedience to the positive commands of God.

This must be supposed in the lowest sense of the words: and whoever in a state of war especially, lives in a known, wilful, and habitual breach of any of God's laws, is so far an enemy to his country, and an accessory to its ruin, as he serves to deprive it of God's favour, and withhold his protection, on whom depends all success.

But much more is implied in *keeping ourselves from every wicked thing*. — It enjoins us,

not only to abstain from gross and open offences, but really to repent; and thoroughly to reform our lives: seriously to examine ourselves, by the rules of the gospel, to amend our evil doings, and to turn in true faith to that blessed redeemer, who hath by his blood procur'd peace and pardon for all repenting sinners. And when so turning to him, and endeavouring by his grace to preserve ourselves from every *inward* and *outward* defilement, to *purify ourselves from all filthiness of flesh and spirit*, — then may we be said to *keep ourselves from every wicked thing*.

But we may suppose this injunction extending itself still further, — even to those *christians*, who *have* turned from sin, and live the life of faith. It exhorteth them, at such a time, more carefully to call their own ways to remembrance, to search more jealously into the secrets of *their* hearts, and to remove every thing, that may in the least offend the pure eyes of their holy redeemer, — *to abstain from all appearance of evil*. — It admonisheth them also, to abridge themselves, as far as may be, of such amusements and enjoyments, as are otherwise lawful, but not expedient and becoming in a state of war, and time of danger. When it would surely be well, if all places of public diversion were at least for a while wholly laid aside; and more seriousness and self-application employed for the advantage

vantage of greater fervency in prayer, and more well-grounded hopes of the Lord's acceptance.

Thus much may be supposed to be included in God's command of keeping ourselves from every *wicked thing*: from every thing, *immediately* sinful: or made so, by particular circumstances and situation of things. — It calls upon every one, to a serious and sincere repentance, to real reformation and holiness of heart and life. — And as to accomplish these the chief burden lies upon three orders of men, — upon *magistrates*, and *all in office*, --- upon *ministers* of parishes, and all preachers of God's word, --- upon *parents* and all heads of families, --- so we may conceive the injunction more particularly enforced upon these: whom it behoves if they would faithfully discharge their parts, as good subjects, and render the debt they owe to their country, --- zealously to unite, and strenuously to endeavour, to *keep* themselves, and all committed to their charge, *from every wicked thing*.

Religion can never greatly flourish, nor any extensive reformation prevail, unless these three orders of men jointly and heartily concur in the great and good work. *Magistrates* may see to the outward execution of the laws, and prevent notorious and avowed abuses, but this will avail little if *Ministers* labour not to amend the heart and bind the conscience  
by



by the bond of love. *Ministers* may endeavour to do so, but small will be their success, if *Magistrates* lend not the helping hand; and if *heads of families* unite not to enforce their instructions, by early training up their children in the ways of God, and by instructing their families in a due knowledge thereof: a neglect of which is the most pregnant cause of every immorality. — But if each order would concur, we might again hope to see *truth* flourish in our land, and righteousness the shining ornament of our people.

If the magistrate, and every one in office, would labour to the utmost of his power, to suppress vice, to maintain and encourage virtue; and zealously to execute those admirable laws, which already stand enacted, and want only to be executed, to make us a happy people; —

If every Minister, in whatever station, would act only as the servant of his Lord and Master, and have but one wish, one motive, one principle of action, namely to win souls to Christ, and to draw them from sin and from death, to Jesus and to life: if in this glorious cause every one intrusted with the gospel, would gladly spend and be spent, and leave nothing untried to gain to his Lord and judge the souls committed to his care, — ever bearing in mind, that strict and most solemn account which he must one day give: —

If

If every parent and head of a family would diligently and faithfully instruct in the principles of the christian faith his children and dependants ; or take care that they were so instructed, by sending them to their Minister, whose immediate duty it is, to *catechise*, and take especial care of the lambs of his flock : \* If they would give their children an early taste of the gospel, and implant in their minds lowliness and humility, instead of vanity, pride, --- and as is --- alas, --- too commonly done, a love of pleasure and even of *gaming* ! --- If they would endeavour to recommend and enforce their instructions by a sober, righteous and godly life : if they would strive to obtain god's blessing upon their own weak endeavours, by constant regular family-prayer : the ill-consequences of omitting which are too numerous to be told : —

If Magistrates, Ministers, and heads of houses would thus mutually unite, religion would rear its drooping head, virtue and holiness would once more be in fashion ; it would be far less difficult for all to keep themselves from every wicked thing : and thus kept from it, *The Lord of Hosts would be with us, the God of Jacob would be our refuge.*

And

\* See the rubrics after the *catechism* in the book of common prayer, and the 59th canon.

And let us not faint nor be discourag'd : but trust, that God will awaken the minds of all, or at least, of many, to a due and serious sense of things : let us hope that while they reflect on the importance of securing the great Redeemer's favour—the importance to themselves, to their families, to their country ; numbers, touch'd with a generous sorrow, will forsake their evil ways, and trembling to be accessary to their country's ruin, zealously unite in all good works ; and now, while the host is gone forth against our enemies, carefully *keep themselves from every wicked thing.*

There is indeed another duty immediately incumbent upon all at such a time, which, if not imply'd in the exhortation of the text, is manifestly a consequence of it ; the duty I mean, is earnest and importunate *prayer* to God for success upon the army, when it is gone forth against the enemy.—It is not to be supposed, that they, who from a principle of conscience and of love to their country reform their lives and abstain from iniquity, on purpose to secure the almighty favour to their country's arms, will be wanting in fervent petitions to the Lord of hosts, as well for victory and success to their countrymen, as for mercy, tender mercy from the God of all comforts to those many, many souls, that fall on the day of battle ! Oh, my brethren, let us, who safe and secure at home enjoy the blessings of tranquillity



lity and repose, look with a sympathizing heart on the numberless sufferers, midst the desolations of war ; and by the holiness of our lives, and sincerity of our prayers, move the God and Ruler of all nations to sheath the avenging sword, and restore peace to an unworthy people!

Thus then you see, what is the immediate duty of those who remain in peace at home, while their brethren and countrymen are gone forth against their enemies. If they wish well to their country's arms—and what *Briton* doth not wish well to his country's arms?—they must keep themselves from every wicked thing.—They who live in a state of sin must turn therefrom and turn to God ; for repentance is the only foundation of the almighty favour :—those who use otherwise allowable recreations and amusements, should abridge themselves of them, during the time :—every one, in their several stations, should be particularly zealous and exemplary in the discharge of their duty ; and with one united heart and voice holy hands should be lifted up, and holy petitions poured forth to the Lord of hosts, the giver of victory, for success, prosperity and succour. And if thus we obey the Lord's command, we may be happy in dependance on his care ; with whom the multitude of an host availeth nothing ; and who in his Sovereign Providence frequently defeateth the best concerted

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schemes,

schemes, to shew the weakness of human wisdom;—overthrows with an handful the most numerous army, and baffles the attempts of united powers, that men may give him the glory, and acknowledge that he is indeed a *man of war, the Lord of Hosts is his name!*

II. And since such is our duty, so plainly and evidently taught us in the Word of Truth, need I in the 2d place use any *motives* to incline you, my brethren, to a strict, a careful, a conscientious discharge of it?—I know you well, you love your king, your country, your countrymen; and would feel a pain severe indeed, could you suppose yourselves instrumental in the misery or distress of the one or the other.—Nay, then, for the sake of your own peace, *keep yourselves*, I beseech you, *from every wicked thing*: turn from all sin; repent and believe in that only *name*, whereby you can be saved \*.

Common sense plainly dictates to you, that as God is the Sovereign Ruler of all events, those who strive best to please him, and those who most love and honour him, will be far most likely to obtain his gracious defence and aid. Act according to the dictates of true reason, and be sure you will ever find the event happy and prosperous to yourselves and others.—But if when God has commanded

\* Acts iv. 12.

you to keep from every wicked thing, when the host is gone but, if you desire his blessing—if reason justifies the propriety of such a conduct; what can they expect or what can they think of themselves, who at such a time still retain their impieties, and fight by their sins against their country, far more fatally than the deadliest foe?

Surely if we consider the point as *men* only, there is something in such a conduct highly shocking and alarming. Human nature shudders at the dire devastations of war, and the blood is chill'd at the melancholy recollection of the thousands, and ten thousands of our fellow-creatures, be they of what nation soever, devoured by the bloody sword; of the many mournful widows, deserted orphans, afflicted parents, weeping in sad sorrow over the field of battle. And what then—if we have any humanity, any tender feeling yet remaining in us—what must we think of ourselves, when conscience sounds the alarm, and assures us, that our crimes are amongst the fatal causes of these calamities; that our sins unite to keep the glittering sword of war still drawn, and to bring down the phials of almighty vengeance! Think, oh think hereon, and then, for humanity, for compassion's sake, as ye are men, as ye are all partakers of the same nature—*keep yourselves from every wicked thing!*



But if this will not do, let me strive to move you, not as men, only, but as *Englishmen*, to this blessed resolution.—*Public spirit*, and the love of our country, we are told by some, is quite extinct among us : methinks it were no difficult matter to disprove that assertion : we have some great, some shining examples of public spirit yet remaining among us : and, tho' God knows, the spirit of selfishness too too much prevails, yet I cannot persuade myself to believe, that *your* hearts, my brethren, are devoid of that laudable passion : I doubt not they glow with a generous ardor, and you feel, many of you, an ardent wish to promote your country's welfare.—At least, you would not for the world be instrumental to your country's ruin, be the means of giving up many of your countrymen to bloody destruction, and casting down the throne of your king beneath the footstool of superstition and slavery.—Now then, you all have it in your power to shew your love, to promote your country's welfare ; to support your monarch's throne : to shew it in the best and most substantial manner, even by keeping yourselves *from every wicked thing* : by endeavouring to manifest a good and holy example, and by promoting truth and virtue to the utmost extent of your power. Each one of you can do this ; and thus doing you render your country the most solid service ; and secure to it that divine protection, which is  
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the only source and fountain of national felicity. The contrary conduct will tend to weaken your country's arms, to rob it of the Lord's assistance, and to overwhelm it in speedy ruin.

Nor let any man say, "I am too inconsiderable, I am but one: the great should set the pattern.——" Trouble not yourself with the great: leave them to God and their own consciences: mind you your own duty: for though but one, no individual is inconsiderable: the state consists of so many individuals: its happiness depends upon the conduct of individuals: a national happiness is the happiness of individuals: a national repentance, a national holiness, is the holiness and repentance of individuals. So that we are in this respect to act as if the whole success of the war depended on our single reformation, and to attend particularly thereto, be our state what it will, high or low, rich or poor, bond or free: as convinced, that the sins of individuals have often proved the downfall of nations; it was the sin of a single *Achan* that troubled *Israel*, and made them fly before their enemies.

Moved hereby, let us each one, as if all depended upon us, carefully call our own ways to remembrance, and endeavour to secure the love and favour of our Lord Jesus Christ: endeavour now our host is gone forth, to put away every wicked Thing, and to seek for success by fervent prayer and supplication.

For

For perhaps even now — while quiet and secure we are blessed in the house of God — perhaps even now the thundering terrors of war are spreading their fearful desolations, and the destructive sword is drinking the blood of many of our countrymen! — Perhaps even now, many of our friends and brethren, embarked in a dangerous enterprise for our security and defence, are lying breathless on a foreign land, or pouring out their souls midst horrid carnage and afflictive wounds! — And think you, there is nothing due to them from us? — Doth not every motive persuasively enforce our tender regard? Can you reflect on their dangers, can you reflect on the many aking hearts left on *British* land: and on the many aking hearts, which may hereafter more severely throb for the lost husband, father, brother, son — can you reflect on these, and not shew all the compassion that can avail *them*, by earnest prayer, and by using every means to secure the favour of God towards them? — As you are Christians too, if at all you prize that inestimable blessing of the reformed religion, which so long hath blessed this little happy favoured island; 'twill add force to every motive, and make your zeal still more glowing, your prayers still more importunate, that God would crown your country's arms with success, preserve to us the happiness of the Protestant Faith, and in pity to mankind,

cause



cause these fierce wars to cease in all the world, and bless us with a firm and honourable peace!

You have before your eyes in a foreign POTENTATE,—the wonder of his Times, if not the wonder of all Times—a manifest proof of the interposition of divine providence, and of the blessings attending an humble dependance thereon. And—glory be to God—his great example seems to inspire and animate; while the gracious Lord of Love hath, in rich mercy, condescended, we trust, to behold the humiliations and fastings, to hear and accept the united prayers of the people of this land: blessing us with a much more favourable prospect, than that which ere while hung gloomy over our Heads.—Let it be our care not to grow presumptuous or secure, not to forget the Lord that crowns us with good; and can soon, if he sees fit, change the prospect, and defeat our designs. But persevering in every laudable method to obtain his favour, let it be our joint resolution still more and more to labour for his love and grace, to besiege, as it were, his throne by our repeated and earnest cries, and to make ourselves proper objects of his loving favour in Christ Jesus, by holy and exemplary lives.—To incite us whereto, let us all suppose ourselves called upon, by the voice of our countrymen engaged in the bloody field;—by the voice of all our faithful and noble confederates;

derates ; by the voice of every individual whose heart and hopes are at all moved by, or interested in the consequences of the war—As we are *Men*, as we are *Englishmen*, as we are *Christians*, as we are *Protestants*, now that our host is gone forth against the enemy : now that—perchance the fatal issue hangs doubtful, and fearful ruin sends thousands to their irrevocable doom ; — now let us *keep ourselves from every wicked Thing* ; now let us abridge ourselves of every excess and superfluity : now let us secure the favour of Christ Jesus our Lord : now let us raise up pure hands and hearts to the giver of all victory : and convinced by the example of *Moses*, (while whose hands were held up, success and victory crowned the arms of *Israel* \*) convinced thereby of how great efficacy prayer is, let us continue humbly and fervently to pray to God at all times, but more especially now that we are together assembled, let us, on our bended knees, thus jointly recommend our cause to the God who heareth prayer, and hath promised, *That if even two of us shall agree on earth touching any thing that they shall ask, it shall be done for them by their Heavenly Father.* How much rather then may we hope for his gracious hearing, when all our united desires ascend up to him, and so many with one

\* Exod. xvii. 11, 12.

heart and voice sincerely bend before him,  
and say,

“ O Lord God of our salvation, in whose hands are the issues of life and death, of good and evil, and without whose aid the wisest counsels of frail men, and the multitude of an host, and all the instruments of war are but weak and vain ; incline thine ear, we pray thee, to the devout and earnest supplications of thy servants, who not confiding in the splendor of any thing that is great, or the stability of any thing that is strong here below, do most humbly flee unto thee, O Lord, for succour, and put their trust under the shadow of thy wings. Be thou to us a tower of defence against our enemies, our shield and buckler in the day of battle ; and so bless the arms of our most gracious sovereign in the maintenance of his just and lawful rights, and the advancement of the welfare of his kingdoms, that we being preserved by thy help and goodness from all perils and disasters, and made happily triumphant over all the disturbers of our peace, may joyfully laud and thankfully adore thy great and glorious Name ! ”

And to this end we beseech thee to bless, in an especial manner, all those of every rank and degree, now engaged in their country's service : protect them in all dangers, and cover their heads in the day of battle ! — And,

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O thou Father of Mercies, and God of all Comforts, have compassion, for Christ's sake, on all those who fall in the perilous time, and look with tender mercy on their souls: be pleased to comfort and support, according to their several necessities, the various friends and relations who are in any respect interested in the lives and safety of our people. Be a father to the fatherless, an husband to the widow, a friend to the friendless, whom destructive war robs of all consolation. And in thy mercy, we humbly intreat, give unto all of us at home, now that our host is gone forth against the enemy, grace to keep ourselves from every wicked thing, to reform and amend our lives, that we may have reasonable hope of success from thee! — May thy divine Spirit work upon the hearts of all our people, magistrates, ministers, parents, and every individual in our state, and so soften them by his grace, that they may with sincere faith and holy love labour to commend themselves unto thee, as a peculiar people zealous of good works! — And when thy wisdom shall see fit, we beseech thee so to crown our just attempts, as to enable us to sheath the sword of war, and to bless and magnify thy great and glorious name amidst all the comforts of a firm, a lasting, and an honourable peace!"

These and all other our wants, far better known to thee than ourselves, we humbly

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commend to thy divine favour, intreating thy mercy for us, and for our most imperfect services, through Jesus Christ our Lord, by whom alone we hope for a gracious acceptance of our prayers here, and a gracious acceptance of ourselves hereafter——Which that we may find, grant, Almighty Father, through the same Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, ever one God world without end.  
*Amen.*

*F I N I S.*

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THOUGHTS  
ON THE  
GLORIOUS EPIPHANY  
OF THE  
LORD JESUS CHRIST.

A  
POETICAL ESSAY  
Written at Southampton in the Year MDCCLVII.  
Sacred to FRIENDSHIP.

ΕΛΘΕΤΩ ἡ Βασιλεια σου! St. Matt. vi. 10.

*Henceforth there is laid up for Me a Crown of Righteousness, which  
the Lord, the righteous Judge, shall give me, at that Day: and  
not to me only, but unto all them that LOVE his APPEARING.  
2 Tim. iv. 8.*

Numinis hic laudes, hic numinis omnia plena :  
Pieridum si fortè lepos, austerà canentes  
Deficit: eloquio victi, re vincimus ipsà :  
Tu modò non surdam nostris da cantibus aurem.

ANTI-LUCRET. Lib. i. Ver. 78.

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